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MASTER
BROUGHTONS
LETTERS,

2
*Especially his last Pamphlet to and against
the Lord Archbishop of Canterbury, about
Sheol and Hades, for the descent into Hell,
answered in their kind.*

PSALME. 85.
I sayd vnto the fooles, Deale not so madly.

Quicquid amas, cupias non placuisse nimis. Martial.

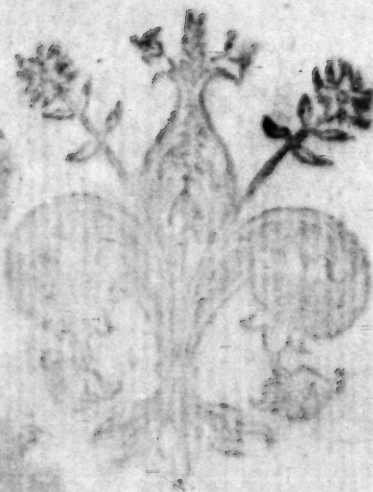


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answered in their kind,
Speed and Blessings for the descent into Hell,
the Lord Archbishop of Canterbury, about
Especially his last Remonstrance made against

Psalm 137.

Q. uia dicitur in eodem loco in eodem loco.



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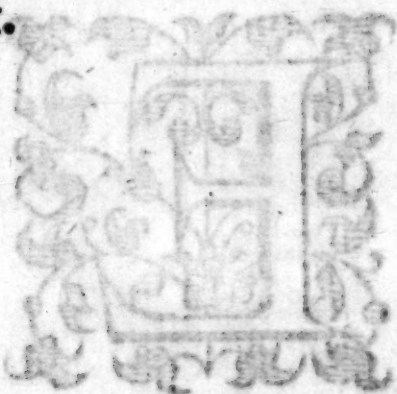
To the Reader.

EXpect not (gentle Reader) any matter of great weight and substance in this answer, the *Libellers* defence (as he calls it) being nought else in ballance of sound iudgement, but the fume of enuie, and the fume of vanitie: only accept it as a rod for a fooles backe, I feare incorrigible, nam *senex Psittacus non capit ferulam*: who though he be brayed in a mortar, will still continue to bray like himselfe. If thou thinkest it too bitter, compare his *Libell* and this answer; the reuerend *Archbishop*, whom with his foule mouthed slaunders he defileth, and himself a vainglorious *Thraso*, a fugitiue abroad, a schismatike at home, a tormentor of soules with mysticall riddles, a clamorous trumpeter of his owne praises, and so iudge of both. Some, I know, haue said, he is

TO THE READER.

halfe mad that should answere him; a *smooth colour for idlenes*, and a goodly couer to shadow *their ingratitude*, who serue a master for fee, not loue, and care not how he is abused, so they be exalted. I say with *David*, *Adhuc vilior sum plusquam factus sum*, and, as it is, haue done it: if thou approue it, I glorie not: if otherwise, I care not.

Vale.





PROV. 14.3.

In the mouth of a foole is the rod of pride.

SECTION. I.



Here is a fantastical fellow in *Dion* much what of your humour, *Master Broughton*, who was fully perswaded, that, because he had married *Tully* his widow, of necessity he should proue *summus Orator*; or in that he had once sate in *Casars* chaire, he must needes become *summus Imperator*: such is your conceit, as appeareth by your manifold malepart letters to her *Maiestie*, his *Grace*, and the late *L. Treasurer*, that belike because a *lew* once saluted you with an epistle (as you faigne) therefore you are the only *Hebrician*, and in that your armes are the three *Owles*, *Athens* fowles, forsooth, therefore you are the onely *Gracian* in the world, and which are your owne words, by *Heroaldie* a great gentleman, and therefore no meane place must serue your turne. This conceit of yours, whetted with some finall learning, but especially edged with naturall pride, hath made your tongue so keene, and your stile so sharp, that neither spares to wound whom your fancy misliketh. Aboue all others you haue chosen the most *Reuerend father the L. Archbishop of Canterbury* to launce and cut therewith, reioycing, as you say, to haue so high a personage to worke upon, threatening in your letters to a *Doctor of Diuinity*, to set either his *Graces* fame, or your owne past cure. I know that *Accius* is reported to haue cut through a whetstone with a rasor (it may bee he deserues the whetstone that recordes the storie) yet that was a miracle, and a greater would it be accounted by him who

Dion Coc,

Ep. ad Thesaur.

** ep. ad eundem.*

Ad D. Stot.

Liny.

Suet. Aug.

Plus. dist. adu.

Sophocles.

2. Sam. 16.

Sen. de rem. fort.

Prou. 16. 4.

knowes you both, that your pen, *sir Hugh*, made of a goose quill, should any way pierce, much lesse wound, the impenetrable fame of a Prelate, so learned, *so* graue and vertuous. Whom if you knew how little your virulent letters (parbreakt from a poysonfull stomacke, ingorged with impudent lies, belching forth insolent and vsauorie chalenges) did affect or moue, were you not past all shame, you would haue done with them; as that *Emperour* did with his *Ajax*, long since haue put them to the spung: or, as it seemeth, being void of all patience, with that rayling Poet, when he saw his *Inuectiues* nothing moued his aduerlarie, slipt his neck into an halter, & made a rafter his death-bed: and so, as the Poet said, haue made of your selfe one long letter, to see so small effect of your lying letters. Wherefore if you expect his *Graces* owne answere to your *querulous Libels*, for all your much pretended learning, you shew your selfe, in that, an idiot, to thinke that either he should bee so idle in that high place, being *monachus* *honoris* *et* *diuitiarum*: or so prodigall of precious time, as to waste good houres in answering such vaine follies, or so carelesse of his honour, as to stoope the billing of such filthie garbage: yea so much he pities your madnes, (being acquainted therewith from your subfizership in *Trinitie Colledge*) that when some sonnes of *Zeruiah*, in zeale of his high calling, offered themselues to throttle this *Shemei* and hot-tongued curre, his answer was to them with *Seneca*, *Quibusdam canibus innatum est, ut non pro feritate, sed pro consuetudine latrent*: It is custome, not curtnes, which makes him barke. Wherein, vnder correction, his *grace* is deceiued in you: for a dog not wormed while he is yong, will in time proue mad: your worme from your youth hath been a proud conceit of your self, which, being nourished vnder your tongue so long, makes it now runne rior. It is too late to worme you, and preuent your madding, but time enough to file your teeth, or muzzle you, to keepe you from biting. And this haue I taken vpon me to doe, the weakest of many, who would faine haue been vpon you, yet strong enough to grapple with *Hugh Broughton*, a man of such rare wants and singular imperfections. How the Reuerend Archbishop will like it I know not, whose replie, being moued thereunto, hath bin that of *Salomons*, *Answer not a fool*

foole according to his folly; lest thou also be like him. All one with that of *Socrates*, fitting, in metaphore, you more aptly: *If an Ass kicke me, shall I kicke him againe?* Notwithstanding I take my selfe, being both a member of that Church, whereof his Grace next vnder her *Maiestie*, hath chiefe gouernment, & also an attendant on him, ingaged to him by some fauours, bound in conscience to spend a few spare houres of vacant time, in answering those faucie letters, slanderous reproches, and scandalous imputations of a conceited, malecontented runnagate, such a one whom *S. Peter* and *Iude* haue liuely described *Presumptuous*, standing in his owne conceit, a wandring starre, a raging mane of the sea fousing out his owne shame, and speaking euill of them which are in authoritie. Which raging madnes, had it kept it selfe in inke vnder scale, silence had been the best answer, and your papers, *Sir Pamphletor*, might haue made fit sacrifices for *Vulcan* his altar, *αἱ δὲ ἀπορίας αὐτοῦ: πονηροῦ τοῦ* *ἑσθ' ἰδοῦ δαμ.* But sithence you will needs be mad with a witnes, and proue a foole in print, and flauer out your follies in view of the world, vnder reformation, it standeth not with Christian policy, or charitie, to let you slip vncontroled, but as *Salomon* wissheth to Answer a foole according to his folly, lest he brane it out, & triumph in his own eyes. For though a guiltles conscience, like a marble stone, saith *Ierome*, shiuereth all reproches, like arrowes, shot against it: yet as *S. Augustine* hath well obserued, it is *magna crudelitas*, for a publike magistrate, *sic in consciencia acquiescere, ut famam negligat*, so to relie vpon the innocence of his actions, that he neglect all annoyance of his good name. And therefore, *Mr. Bronghton*, arme your selfe with patience, if it be possible for a proud man to haue such a vertue, that since against the law you haue not ceased to curse the ruler of the people, and to renile God his high Priest, which *S. Paul* repented hee had ignorantly done, though that Priest were an vsurper: and against the profession of a *Diuine*, with such ribauld termes, vsauorie, and shamelesse lies, yea, and contrarie to all humanitie, against him, who in the *Vniuersitie* (by your owne confession) was a chiefe meanes of your pre-ferment; be (I say) as patient as you can, and * let not indignation vex you like a thing that is raw, that you may learne, in your owne vaine, hereafter to rule your pen, and order your tongue, and forbear

Diog. laert.

*2. Pet. 2.
Iud. ver[8.13.]*

*Homerus &
Plus.*

Prou. 26.5

*Hieromy.
August.*

*Exod. 22.28
* Act. 23.*

*Epist. ad com.
Hunt. ad Sed.
Olam.
* Psal. 109.*

for beare the presse, though you will never bee taught to know your selfe, to feele your weaknes, or regard your betters.

SECTION. 2.

Theol. in Luc.

Luc. 18.

Greg. Naz.
et's to par.

Naso. Meta. 2.

Theoph.
Plus.

Iac. 1. 24.

Ep. ad. Reg. pa. 3
de literas ad
D. Scol.

Act. 8. 9. 10.

Epist. Abr. Rub.
sic dicta.

Remember *Theophylact*, alluding to that place of *Salomon* where he saith there is a *Maried foole*, nameth the wife *οὐραυτία* *Ladie Selfelone*, which vsually is attended by foure waiting maides; the first is *οὐραυτία* *an inward selfe conceit*; the second *αλαζονεία* *a vaunting utterance thereof*; the third *οὐραυτία* *a vaine affection of publike applause*; the fourth *οὐραυτία* *a loftie overweening, with a scornfull contempt of others*; the husband to this wife, saith the father, was the *Pharisee*, *Luc. 18.* who left her a widow after his death, till you, *Mr. Broughton*, were borne and came to age (our *English Pharisee*) for *Nazianzens* rule is true, *οὐραυτία* *αὐτῶν* *ἡ δὲ αὐτῶν* *ἐπὶ τῶν ἀγαθῶν*: not the nation, but the affection makes a *Pharisee*. *Narcissus* in the Poet, neuer so madly admiring his own beauty, as you haue delighted in your selfe, in so much that, you may see, if you were not blinded sottishly, how *Thopbrast* his prouerbe is verified in you, *τὸ καὶ φιλῶν τὸ μὴ φιλῶν αὐτόν*. You haue loued your selfe so well, that none other of iudgement either loues or likes you at all. Yet if looking your self often in this *selfelouing* glasse, you would do, as *S. James* saith, that is, hauing considered your natural face, you could goe away, and forget immediatly what your fashion was, some hope there might be of your future humilitie: but to preuent that, *ἡμῶν* attends you, putting you in mind of your great paines, your *Consent of the Bible*, your *Synai sight*, your *Daniels weekes*, your *Rabbinicall oracles*, your *Genealogicall Catechismes*, whereby you are so hounen and lifted vp, that with *Simon Magnus* your *Preuentor*, (for that title fits him better for semblance of pride, then *D. Bancroft*, whom you call your *Preuentor* in the Bishoprick of *London*) as if you were borne at *None such*, you are not contented to be accompted *τὸ μῆγας*, *Act. 8. 9.* a great *Diuine*, but *οὐ μῆγας*, vers. 10. the *Cleerer of Diuinitie*, the *I per se I*, and the belweather of *Diuines* (it is a poore flocke of sheepe where the Ew must beare the bell) for so your masked Iew, viz. your selfe writes. Behold that is the wise man, whose praise is gone ouer the whole earth,

enon

even *Hugo Bronghton*. Which selfe conceit forgeth such fancies in your head, that as the runaway apprentice thought, the bells recalling him, told him he should be *Maier of London*: so your humours building towers in the ayre, and Bishoprickes in your fancie, faine a sounding in your eares, that you heard the *Arch-bishop* should say you deserved as good a place as himselfe. That the *L. L.* should giue out that you were *Nulli secundus* for knowledge. That the *Queene* should say she would not for all the preferments in the world you should leaue the *Realme*. That such a noble man should tell you that her *Maiestie* would, of her selfe, haue giuen you the *Bishopricke* of *S. Davids*. That *Iewes* call for you to conuert them. Meere buzzings of your owne conceited dizzie braine, (like him in *Alian* who thought all the great ships in the hauen were his owne) none of them euer meant or vttered by them, but onely inuented by the strength of your opinion, pleasing it self with dreams of high desert: which you know (*Master Bronghton*) hath been the ouerthrow of many well quallified men, and was among the sages of *Greece* accompted *ἡ μάτη ἐνδοξότης*, the principall impeachment of many mens both proceedings and preferments: for many (saith the *Stoike*) might haue proued good schollers, if they had not thought they had been so already, and many had risen to great places, but that, with *Remus*, they would attaine them by leaping ouer the wall, not rise to them by degrees and steps. And yet, *Non ulli tacuisse nocet*, if you had onely intertained this *outrage* and selfe-conceit, smothering it within your breast, the annoyance had been yours alone and inward, yet the world might haue taken you for a wise man (for *euē a foole*, saith *Salomon*, holding his peace is counted wise:) but *Ἀλαζονεία* so bewitched you, that like an old bottle with new wine, vnlesse you should vent, you would burst. Whereupon, though the wiseman his counsell be, *Let another man praise thee, not thine owne mouth; a stranger, not thine owne lips*, you, *ut ex stulto insanus fieres*, as if you were wiser then *Salomon*, (for a foole, saith he, is wiser in his conceit, then *seuen men that can giue a reason*) must needs, as *Iob* saith, be your owne Herald, and giue titles to your selfe, blazon your owne armes, record your owne deserts, euē so palpably, that your foes floute you, and your friends pitie you. For thus you pronounce of your selfe,

Variis epistolis ad Archiep. & Thesaur.

Alianus vs Histo.

Bion in Latro.

Seneca.

Linny.

Cato:

Prou. 17. 28.

Matth. 9

Prou. 17. 2.

*Prou. 26. 16
Iob. 32.*

Epistolis ad
Arch. & Thes.

Greg. epist.

Arif.

An epistle
coyned by Br.
with a Iewes
stampc.

Dlog. Laert.

Plat. Democ.

Cato:

Tul. Tuf. quæst.

Aul. Gellius
Tul. pro Arch.

selfe, in writing. *The best learned in Europe thanke me most highly, Scotland writes for me. I haue found great thanks from Zuricke, Denmarke, French, Dutch. I know my selfe inferiour to none for Hebrew and Greeke studies. The best Diuines haue plowed with my Heyser, (yet him selfe neuer grew beyond a calfe.) All the learned through Christendome, Iewes, Papists, Protestants, thinke my paines an honour to the Bible. Lingua quò vadis? What, master Hugh, will you hyperbolize about S. Gregorie, who is contented to marshall the foure generall Councels in equipage with the foure Euangelists, but your scribbles, forsooth, must countenance the Bible? For Honor is in honorante non honorato. But of all the most Thraasonicall Braggadoccion self-boasting, is that cogd epistle of Abr. Ruben, aliàs of Hugh ap Broughton to him selfe, (which when Master Beza had read, told a countrie man of ours being present with him, that sure you were a verie vaine man) scil. *Al thy valuation, M. Hugh, is according to the sickle of the Sanctuarie, 20. Gerabs to a sickle. The delights of the most high perfections are in that mans throte. The sweet smell of the myrrhe of thy learning (which is as signes and wonders in heauen and earth) is gone ouer the Ocean sea. God hath created thee, M. Hugh, to make the honour of England more honourable. Thou art a glorie and renowne euen to the Queene her selfe. Beside many other phrases giuen in Scripture to God him selfe, prophanely abused to your commendation, fauouring not onely of arrogancie, but blasphemie. To such an outrecuidance hath your selfe-conceit caried you. Which glosing letter, suppose it were true, that a Iew had written, a wiseman would haue either answered at the reading thereof, as that Philospher did once in the like, *Me hic aut ludit, aut odit. This man would procure me either scorne, or hatred. For hyperbolicall commendations are motiues to both. Or else haue concealed them, least the world should thinke he delighted in his owne praises, the special cognisance of a foole, in Cato his wisdome. But to take copies thereof, and disperse them abroad in Basil, and send them into England, and Geneva, that men might point at thee *Leuiculum nostrum Demosthenem, (so you call your selfe in your epistle to the Vniuersitie of Oxford) and suppose you to be the Homer of our time, the 7. Cities neuer so struiuing for him, as nations and kingdomes challenge you,*
this***

this is an extreame vanitie : marry to coyne an epistle of your selfe to your selfe, vnder a Iewes name, with such *Taratantara* fictions and applauses, not learning onely, but euen common reason would deeme to be a desperate phrensie: for as he is mad for hunger (saith *Plutarch*) which will eat his owne flesh, so is he much more hunger-starued for commendations, who is driuen to praise himselfe, especially with forgeries and impostures. Yet, this is the *Syrenicall* allurement of your attendant *quaselia*, who perswades you that *written letters* are personall and priuate, and selfe-praises vnder seale are easily concealed, and therfore least either enuie, or time, or silence should suppress them, to the presse with them.

Plutarch. de se laud.

SECTION. 3.

ANd hence commeth your *Printed Pamphlets*. Belike because it were a sinne to spoyle cleane paper with base imployments, you will blot it with your fooleries, that so it might be sent from the Printers presse to the Apothecaries shop, there to make cases for spices at the best, *Et piper & quicquid chartis amicitur ineptis*. Which prating rhapsodies, like *Psappho* his par-rats, crying nothing but *Magnus Deus Bronghton*, to winne you the more renowme, you doe not onely dedicate to Noble men of high place, (an insolent indiscretion to make those personages patrones of such boggard stuffe) but many of them most presumptuously you front with the sacred name of her royall Maiestie, (as if your inuentions were al *Treasure troune, fiske royal, mines vnheard of*, for Princes onely, being indeed to him that digs in them, as vnto *Pompey* his souldiers, a lost labour, and time ridiculously spent, and the stuffe it selfe according to the prouerbe *Thesaurus carbonis*) whose singular affabilitie and elemencie though it be such, that she will vouchsafe the speech of the meanest, and a small gift from the poorest: yet as *Augustus* the Emperour, famous in *Rome* that way, as not disdaining course intertainement where hee was inuited, when one as simply, as boldly, had requested him to his house, cheering him vp with nothing but browne bread and leekes, at his departure gaue his

Horace epist.

Herodot.

Plus. Pomp.

Eras. adag.

Macrob. Sat.

host this farewell, *Non putāram me tibi tam familiarem esse*. The like answer may you iustly expect, or a sharper rather, *Master Hugh*, for your foolish paines; semblable to that, because you are a *Gracian*, as *Philip of Macedon* gaue to such a cenodoxicall companion as your selfe, who hauing scribled a pamphlet in the praise of labour, with an epistle prefixed to King *Philip of Macedon*, his booke bearing title *Πάν ἰς καίμην*; the King puts out the n. and now, saith he, the author hath praised himself. Were there in you that learning which you pretend, *Seneca* might haue taught you what punishment it deserued, *Principis imaginem obscenis inferre*, to let the Princes stampe vpon base vessels, much more to dare dedicate to her sacred Maiesty infamous Libels, make the best of the, frothie conceits, fomed out from an hot mouth, working and fretting it selfe vpon the bit of discontentment. What man of common sense or reason, would presume to print an epistle to a Prince of her diuine parts, admirable learning, singular iudgement, and menaging such weightie affaires, containing nothing elle, but a fabulous discourse of a Iewes letter sent to *N.* that is, to the *Noddy* your selfe, and appoint her who should answer it? And, in another, to perswade hir that while you were expecting her answer touching your preferment, there fell such foule weather vpon the land, that some godly disposed selected you to avert Gods wrath by prayer and preaching; Which you did, forsooth, by expounding *Act. 7.* how *Rempham* and *Chiun*, *Babylon* and *Damascus* might be reconciled from *Amos* to *Stephen*, and vpon this (so fit a theme for foule weather) the people thanked you for cleering the heavens by your paines, and Strangers thanked her Maiestie for cleering *S. Stephen* by your pen. First proue this, what Strangers euer thanked her for you, name them, shew their writings, note the time, set downe the words, else are you too impudent to abuse your Princes name, and the readers patience with such grosse vanities; remember what the Poet said of one, almost as vainly proud in the opinion of his beautie, as you are of your diuinitie, *ut sese vltro omnes nationes sectarier, Is est derisui quāquā incedit omnibus*. And as for the other, for shame, *Broughton*, (now I cannot forbear thee) leaue to arrogate that to thy selfe

Rhodig.

Seneca

Impr. Basil. 98

Impr. 99
pag. 3.

pag. 4.

Plautus
Mil. glor.

selfe, which all diuinitie, and God himselfe denies thee. Thy prayers and preaching to worke miracles with God? *God heareth not sinners*. The prayer of a righteous man preuailes with God: righteous he cannot bee, in the meanest degree, which hath neither humilitie, nor charitie. Thy prayers to stop the bottles of the clowdes, as *Iob* calleth them? the praiers of a *wounded child* are as the arrowes of a Giant forcible to pearce the heauens: but proceeding from the spirit of *Babel*, *I am, and there is none but I*, they are like *Xerxes* arrowes shot vp against the Sunne, these reculing to their hurt that shot them, and they returning to their curse that made them. To him, saith God, will I incline mine eare, that hath an humbled spirit, and a contrite heart: which sacrifice you could neuer yet offer, nor can, till you abase your hornes, as *Iob* speaketh, and disgarboile your selfe of those corrupt affections, and loftie thoughts, which makes your person, wheresoeuer you come, burdensome, and your *surquedry* intolerable. *Se ipsum imolet qui Deum vult laudare*, (saith *Augustine*) & *totum te consumat ignis eius*. And when you haue made *Dauids* sacrifice of your hauen imaginations, and *Pauls* metamorphosis of your malicious mind, then may you perswade vs that you haue wrought a miracle. But what doe I speake of reason, or religion to a mad man? For were you not so, more guiltie you are of treason then reason: for in another of your *Paperworkes*, you prescribe her Maiestie a time to preferre you, and if she will not, *you threaten that then you will forsake the land, and of that you had sent word to the King of Scots*. A good subiect verily, and a great losse no doubt. And what spirit doth that speech sauour of in your last epistle to her Maiestie, that a chiefe Commissioner in her Highnes name and authoritie, suppressing a booke of your schismaticall fancies, you should dare to say, *that he vsed more authoritie then her Maiestie had to lend him*. A good world it is, when such giddie brained dottards, as you are, will limit Princes prerogatiues, and charge the *High commission* of *Atheisme*, for calling you to account for your *delirious doctrine*. It might goe hard with you, but that the Ciuill law pleades for your necke, in saying, that *Furiosus & impubes iniuriam facere non possunt quia non habent iudicium*. The foolish painter

Iohn. 9.
Iam. 5.

Iob. 38.
Psal. 131. &
127
Esay. 47.
Herodot.
Psal. 109
Esay. 66.

Iob.

Augustinus.
Psal. 51
Rom. 12.

Epistolae ad reg.
Impr. 99

ff. de iniur.
& fam. lib.

Phu. & Aelia.

painter in *Plutarch*, that had painted a Cocke like a Goose, was faine to write ouer the head, *this is a Cocke*: you might haue spared that labour in putting your name to the epistles, for it is a thousand to one, if her Maiestie did euer lose time to reade them, she easily gessed that the author went a crowing with a combe.

SECTION. 4.

OF the like *Lunaticall* humor are your epistles to the Lords, especially that which came from you about *Midsomer* moone last, *To and against the Archbishop of Canterburie*, about *Shool* and *Hades*, senseles for the period, vnfound for the argument, immodest in reproches, vntrue for the slaunders, dishonest in false witnessses, ridiculous for the vanities. Wherein your last attendāt *υπερηφανια* doth play her part, with a cup of ouerwee-ning liquor, hauing so intoxicated your weake braine, (*For the proud man is as he that transgresseth with wine*) that as *Zebul* being well tiple, tooke an whole armie of men to be but shadowes of mountaines, so you there scorne all others comparatiuely without all respect, impudently without all shame, vnfaouourly without all discretiō, vnfoundly without all iudgement, madly without all reason, prophanely without all religion, forgetting that thundring speech of the spirit, as the *Sept.* read it, *Ος εδωκεν τι* *αυτοψλην πλθν υπερηφανιας, τω δευτ παραγενηται.* And yet this is that *Helena*, wherewith you are so enamoured, of which you haue so often boasted, and with which you haue so long threatned to disgrace his Grace; in your epistle to her Maiestie, *you will call him to account for all at once*: in an epistle to the Lord Treasurer, *you will put his Graces fame in print*: in your letters to *D. Stoll*, *you will set his Graces fame past cure*: in priuate letters to himselfe, belching out vnfaourie menaces of that, which here you haue disgorged. Wherein you haue spent all the *vires* and power you haue for the defence of a vaine paradox, and spit out all the *virus* and poyson you could conceiue, in the abuse of his reuerend person in both fulfilled the prophecie of *Esay*: In the former, hauing spun the spiders web, for your opinion heathenish and ridiculous; in the latter, hatching

A bac. 2.

Aug. 9.

Philo.

Esay. 59. 5.

hatching the Cockatrice egges, your phrases and stile being reprochfull and malicious: and because you will be the *Homerist* of our time (although Master *Beza* his iudgement was, to a great mans sonne, who was with him at the receipt of your Greeke epistle, that you might very well haue written in *Latin*) your answer shall bee *Homer-like*, to the last first. Taking this by the way, which *Pindarus* foretold, and you haue fulfilled, *τὸ καυχᾶσθαι πλεονεκτεῖν μάλιστα ἐν ἀνθρώποις*, that importunate selfe-boasting brings a man to madnes: and therefore some not vnfitly haue deriued *μνηστρον* from *μνῆσις* and *τρον*. And now I answer.

SECTION. 5.

Ilian the *Apostata*, as good a scholler as your selfe, writing a tractate against the Christians, yet, more wisely then honestly, to allure the reader, which otherwise would haue abhorred the booke, intituled it *Ad Christianos*: but you, adding gall to wormewood, and impudencie to your slaunders, haue fronted your Libell with this inscription, *To and against the Archbishop of Canterburie*. Wherein though you haue watched a double advantage, both of this time and generation, hauing curious eares, thirsting more after great mens disgraces, then *Athens* after newes; and also of apologie, because as *Apuleius* (he that wrote the metamorphosis of your golden brother) hath wisely said, that *In simulari quiniis innocens à quouis nebulone potest*: It is an easie matter for euery rake shame to reuile an innocent, but it is neither safe nor fit for euery man to cleere the accused; not fit, because if the answerer depend vpon him whom he defends, he shall be counted a flatterer: not safe, because in the account of *Xenophon* and *Demosthenes*, it is *λυπηρότατον*: to great men that are truly vertuous, there is nothing more burdensome, then the displaying of their praises. Yet in despight of enuie, *ex tuncore se indicabis serue nequam*. Thine owne conscience, and the triall of thy countenance shall testifie against thee, as the Prophet speaketh. In *Moses* law he that had slaine a Burgleyer by night had been guiltles, but if the Sunne were vp when he smote him he was punished as a murtherer. Had you not knowne him whom you

Pind. Olymp.

Lactant.

Deut. 29.

Act. 17.

Apul. apol.

*Xenoph.
Dem. de coron.*

*Luc. 19.
Esay. 3. 9.
Exod. 22.*

Sophocles.
ff. de iniur.
& fam. lib.

Philo.

Eurip.

Iob: 33

August.

Eurip.

Plut.

Tully.

Basil.

Plant. Men.

Homer.

Wic. 510.

you thus haue smitten with your tongue, but, like *Ajax* in the *Tragedie*, whipt a ram for a man, and lent your blowes at random, the Ciuill law might once more haue pleaded for you, *Error in persona cui fit iniuria, facit ut non oriatur actio iniuriarum*. And your excuse might haue been either rash indiscretion, or false information: but your conscience grounded vpon long experience and certaine knowledge of the *Archbishops* great industrie from his youth, not pregnancie alone; his manifold knowledge, not paines onely; his sound iudgement, not knowledge onely; his effectuall preaching, not iudgement onely; his irreprehensible life, not preaching onely; his wise gouernment, not vertuous onely; makes it *διπλὴν ἀμαρτία*, as *Philo* speaketh, and doubleth thy sinne against thine owne head, and findes thee guiltie not onely of malicious slander to reuile the innocent, but of impudent and infamous libelling to dishonour the name and place of such a worthie and *reuerend Father*: of whom (if euer of any man) it may be said as of *Zacharie*, *οὐκ ἔστιν ἀδίκημα τῷ θεῷ*, let not malice be iudge, he hath walked irreproueably before God and men: and may plead for himselfe against such as thou art, as *Iob* against his exulcerating comforters, *Though mine aduersarie should write a booke against mee, would I not take it up, and binde it as a crowne vnto mee?* Hauing so often verified that in himselfe which *Saint Augustine* speaketh, *Qui volens detrabit fame mee, nolens addit mercedi mee*, For as *Telephus* wound *τελευτήσῃ λαγχάνῃ δόλχαται μὴ μασί*, was healed by the speare that hurt him; and the stroke, intending death to *Iason* and *Promethens*, cured both: so, certaine it is, that neuer any durst touch him with any crime, either for gouernment or otherwise, but either with an after repentance in themselves they were confounded, or by his eminent integritie in all good mens opinion they were confuted, their slanders working his glorie, and their owne shame. And yet this sacred Prelate, this honourable Counsellor, this graue Diuine, to giue him no more titles, then that which *S. Basil* calleth *ἀπὸν ἐξέμνα*, this *Servant of God*; *ἐν τῇ* (as one of your owles speaketh in *Plantus*) *καὶ οὐδὲν μὴ πρῶτον* he may say, hast presumed to professe to write against. Were it as *Dem.* said to *Eschi*: that *Æacns* or *Rhadamanthus*, some person of note, of incomparable learning, of high place,

place, 'of irreprehensible deportment (the Reverend Arch-
bishop having, we will suppose it, given offence) should have
confuted him, it had bin too much for any such, without due
reuerence, to have aduanced a Rebutter *against* his Grace: for
the fathers, we know, howsoever their higher Prelates some-
times offended the Church with infecting opinions, neuer
profest to write *against* them, but still subscribed their E-
pistles and Bookes To such and such. Yet this had beene to-
lerable in any such person: but for a *καταχρηστικὸς, πειραστικὸς ἄρχιεπίσκοπος,*

*Vide Bern. &
Aug. & Hilari.*

ἀντιπαρρησιαστικῶς, a fantastickall genealogist, a paradoxickall ex-
 positor, a tragicall ape, a forlorne Pharisee, a running-headed
 fugitiue, to be thus publikely malepert, in presuming to write
 against an *Archbishop*, auerring a trueth *Apostolicall*, as the im-
 pudence is intollerable, so I wonder how so many, that haue
 fared so well by his *Graces* preferment, can with patience in-
 dure, or with silence brooke this insolent and shamelesse
 presumption; but that it is knowne to proceed from an *Archi-*
lochus leane and hide-bound with heart-fretting enuie, but, as
 the Poet describes him, *βαρύνει τὸ σῶμα μὲν ἑαυτοῦ* fattning him-
 selfe vp with contumelious scornes, and reproches. Not spa-
 ring the holy fathers of the Church, the reuerend Beaupeeres
 of diuine knowledge, but giuing some the bable, as *S. Austen*
 by name, * befooling the penner of the *Creede* not expoun-
 ded to his fancie, and in a short Abstract calling all the Latin
 fathers, the *plague of Diuinitie*. But who can looke for more
 reuerence at his hande toward the Ecclesiasticall fathers,
 whose pride hath so caried him past all grace, that he sticketh
 not to traduce, euē in publike letters, his owne *naturall father*?
 so farre hauing beene busied in *Sems progenie*, that he is fallen
 into *Chains* opprobrie, accusing his father, in more vile

Melchis. p. 2.
*p. 49. lib.
Sheol.
Epist. ad rog.

termes then I will expresse, for an *Aleknicht* and common drun-
kard; for an *whoremaster* and a *minion maintainer*, (*Turdus sibi ma-*
lam) for a *raunger* and a *beggerly* sort; & ieuén in the very same
letters, wherein it pleaseth the foule-mouthed varlet to in-
title the most *Reuerend Archbishop* (I tremble to write it) *Ne-*
bulo, & *ruina regni*. What saith Saint *Iude*? Yet *Michael*
the *Archangell*, encountering the diuill, durst not blaspheme. But I
said not
C
such

In ep. ad Arch.
Eras. chil.

clude ver. 9.11.

such a tongue-murthering Cain, an ambitious *Balaamite* (still bawling for preferment) cannot withhold, but labourerth like a flie about the candle, to perish in the gainfaying of *Corah*. And therefore writing about the *descent into Hell*, hath inflamed his owne tongue with the fire of hell, that as by his genealogicall glosses he hath abused *St. Chrysostome*, so by his gehennicall cursings he might set on fire *St. Hierome* and kindle a dis-sention about the descension, wherein there hath bin so long consent. *Hominem malignum forsam te credant alij, Ego esse miserum credo cui placet nemo.* Other perchance will gesse thee to be a malignant slanderer, but I rather take thee to be a wretched skrat, pinde with enuy, whom none can please, either fathers in Diuinitie, or fathers by authoritie, or parents natural; but as the *Argyraspides* answered some forward youths, whose steps thou pascst, so say I, *εἰς τὴν μάχην οὐκ ἐμὴν ἀλλὰ τοῦ Θεοῦ ἐστὶν ὁ πόλεμος.*

Iac 3.

Marial.

Plus.

SECTION 6.

NOW if any man would know what ministred the fuell to this flagrant coutrouersie about Hell, to this publike challenge and open confutation; nothing that the *Archbishop* hath either publicly preached, or at any time printed in that cause. But the brieft, and the truth is this; *Doctor Andrewes* hauing, in a Sermon vpon that article, strongly out of Scripture and Fathers confirmed the descent, according to the words, you, forsooth, not worthie to be ballanced with him for sound learning, (howsoever most impudently you tell the old *L. Treasurer* that hee said, knowing you to be his better in studies, that he would yeeld to you) you I say, *quantulus quantulus?* presse into the pulpit not long after to refute his doctrine: which had it beene in charitie and zeale for the truth, it had been more schollerlike and diuine: but, as your manner is, with such contempt and contumelies to the person of the man, you held that course, which neither policie for example, nor religion for peace could tolerate, vpon which you were called before his *Grace*, *Worshipfull*. Here you began to stirre, not onely contemptuously refusing to come, but malepartly answering his *Grace* with scornfull letters, and sub-

scribing

Epist. ad Thef.

Thucyd.

scribing them, very familiarly at the best, in truth most saucely, *Tuus* *cuspatu'm* your fellow souldier. (*Sir Hugb* your fellowes are in *Bedlem*.) And as that *Souldier*, your *Paterne* and predecessor in the Comedie, said of himselfe, because he had deigned his presence to one that requested it. *Non, adepol, tu scis, mulier, quantum ego haurorē nunc illi habeo:* so you stand vpon it mightily, in a large volume, that you countenanced his *Grace* very much, in calling your selfe his *Souldier* fellow, yea, they are your owne words, that you vouchsafed to call him a fellow in iudgement with you for religion. Nay further you trust, you say, that her *Maiestie* reioyceth to be *cuspatu'm* with your defence for religion. Base vassall, who wil not be taught the dutie of a subiect to a Prince, but will measure her learning by thy modell. Her highnes knowes better then thy selfe, that *cuspatu'm* in Herodian, and other Grecians, as also *Commilitones* among the Romanes, is giuen by an *Euphemismus* of Captaines to their souldiers, to knit their hearts to them by such familiar titles: and in the Testament, being but twise vsed, it is vouchsafed by *Paul*, the great Apostle, vnto his inferiours, but neuer recipocall. When you were fellow of *Christ's Colledge* (whereof came the prouerbe) that there were in the house twelue fellowes and a foole, which was *your selfe*, you being allowed the same *diet* with the *Masters*, if you had written to him, would you haue called him your fellow commoner? Had you written to *Iohn Whitgise* Doctor of Diuinitie, and called him your *cuspatu'm* and fellow Minister, degrees being equal, it had saoured of some wisdom and learning: but inditing your letters to *the most reuerend Archbishop*, and subscribing them with that malepart stile *cuspatu'm*, is surely a *solatisme* in manners, and argueth great want of discretion, yea of learning for *Xenophon* wil tel you, that *o'agat'wou'g* & *trou'g* and *cuspatu'm* and *trou'g* are al one, that is a fellow souldier and a follower, and so in authors synonymically confounded, and euer applied from the better to the meaner, but not vppward: and soorthly so you meant, for in the very same Epistle, you say, that you know yourselfe to be his *Grace* better, and superiour in studie, and knowledge.

Miles glor.

Ad Dominum Thesaur.

Herodi. Thucyd.

Philip 2. Philem. ver. 30.

Xenoph.

Ad Dom. Thes.

SECTION. 7.

Epist ad Reg.

Plut. Agis.

Ouid Metam.

Anax. theol.

Arist. de celo.

Plut. Nicia.

After this from letters, running out of the land, (as you pretend) you set vpon him with this late *Libell*, wherein is contained (as you tell her Maiestie) *the marrow of your wisdom*. Which speech of yours puts me in mind of some Philosophers opinions in *Plutarch*, who write that the marrow of dead mens bodies, especially the back-bone, as *Ouid* will, doth oft turne into snakes. Such marrow, verely serpentine and viperous, doth your booke affoord; poisonfully sprinkling his *Grace* with more spight then hart; for when you haue varied your reproches with such voluntary phrases, as your addle head & malicious stomacke could gather *e trinito*, the conclusiō is, that he is *utterly vnlearned*. There were some Philosophers so mad to say, that the Snow was blacke; and some Mathematicians so senselesse, as to auouch that the earth went round; and some Rhetoricians so impudent, as to reprove *Plato* and *Aristotle* for barbarous and harsh; and *Timaeus* as vaine an Historian, almost, as you are a Diuine, being but *quidam*, a writer of yesterdaies broode, vilified and abased the credit of that worthy and famous *Thucydides* the mirrour of Historians. Thine owne conscience, *Broughton*, tels thee, that the *Archbishop* his indefatigable paines increased his learning; his learning settled his iudgement, his iudgement brought on his grauitie, each of these in seuerall won him credit and degrees, and all together adorned him with preferment. Much is the Vniuersitie beholding to you, and men of good iudgement you make the learned heads of that time, who selected him aboue the rest, and singled him to be the *Lady Margarets* Reader, and after that, amounted him to be the *Chiefe professor* in Diuinitie, were he so *vnlearned*, as your *Loftines* makes him. And it is to be supposed by any sensible man, that her Maiesty aduancing him to this highest dignitie, and after that, calling him into her priue Counsell, tooke him to be a man both of sound iudgment, & at the least of some learning. But this is the effect

effect and affection of men, so farre hauen with *surquedrie* and *Lucianus.*
 selfe-loue, as *Menippus* in the Moone tooke men for moates, *Iac. 18.*
 so *Pharisaically* & such to annihilate al others; and as *Philo* hath
 excellently described them, as if he had anatomized you, to
 account all besides themselves *Logos, anachyros, & dappura, & dny,*
 (they are your owne words of his *Grace*) babish, vnlearned, *Philo*
 riraffe, nobodie. Briefly, all Diuinitie besides yours is *Philo*
theisme, and all learning to yours is rudenesse. But may it
 please your great *Mastership* to giue a reason why you count
 and call him so *vnlearned*? His Lectures in the Schooles; his
 disputations at Commencements; his Sermons popular both
 in Court, citie and countrie; his encounters with schismatikes
 in print; his assiduous reading in any vacancie from busines;
 his sound iudgement in points of any controuersie: all these
 haue perswaded other to glorifie God in him, and moued the
Prince to aduance him for the. Your reason is double. First, *He*
hath not played with your heyfer. You delight much in that pro-
 uerb, repeating it fise times in your letters and pamphlets, and
 surely it accomodates your studie well. For as that is but a
 barren soyle, & a light ground that is broken vp with a Cow,
 so are your labours trifles which are wrought out by *Phanto-*
se. Againe, *Sampsons* heyfer was his wife, a skittish huswife; a
 Philistine to an Israelite; a treacher to her husband; your *son*
Genealogie, a wanton studie, and, as you vse it, a stranger to
 found learning, a betrayer of profitable Diuinitie; his heyfer
 robd him of his best strength; and yours hath bereaued you
 of your fise wits; the weakning of his strength lost his libertie
 and his light; and both these together brought an house vpon
 his head: your braines weaknes hath perished your learning,
 and abandoned you the land; and, I will not prophesie, but re-
 member thy end and thou shalt doe the better. Your meaning
 is he hath not spent his yeares in the *Hebrew Rabbins*. Why?
 you that are the *great schollers of the world*, remember you not
 that of *Pindarus* *μῦθ' ἔστι δαίμων δαίμων σπῆρ ματρά,* It is not all one
 kind of learning that maintaines and adornes vs all. And *Pind. Olymp. 9.*
 you the *special clew of Diuinitie*, haue you forgot the diuersitie
 of gifts by the same spirit, some to haue tongues, some prophe- *Eph. 4.*
cic

Gen. 30. *Q*ue, some interpretation? Is Diuinitie so neere driuen, that as Rachel cried, *Giue me children or else I die*: so it must say, giue me *Rabbins*, or else I perish? Who like yong men with gray haire, as the Poet speaketh, carie titles of *Fatherhood* and *Mastership*, being but *Punies*, either for time or skil, compared with the Fathers. For if a man should ask you in *Jacobs* phrase, where were they yesterday, or before yesterday? your *Talmudists* some hundred yeeres after Christ, and your Philosophers scarce 300. yeeres old. And howsoeuer there be that equalize some of them with *S. Paul* his time, yet none of those worthie streames deriuing their diuine knowledge from the Scriptures fountaine, the great Fathers and Doctors of the Church, I meane, did euer mention any of them, to my remembrance, vnlesse it be *Hierome*, of whom anones I am sure not borrow any directiō of interpretation from them. And the splendent brightnes of the *Truth*, which in Christendome burns still so gloriously, is borrowed from these mens lampes, not any way nourished with *Rabbins* oyle. And so, by your argument, both ancient Fathers and moderne writers are as vtterly vnlearned as the *Archbishop*. I craue pardon of his *Grace* for abasing him in parallel with such an one as thou art. But he from the beginning of his studies, directed the ayne of his learning to those two scopes which *S. Paul* set vp, *1. Cor. 12* and *1. Cor. 14* the building and ornament of Gods Church. Like *Zacharias* his good sheheard carying two stauces *Bands & Beauty*. The source of which building he reared vp by opening the capable mysteries of the Trinity, the work of our redemption, the incarnation of our Saviour, the force of prayer, the effects of faith, the strength of loue & vnitie, the right vse of the Sacraments, the meanes to saluation, the horror of sin, the comforts of the spirit, with the power therof in the Scripture, in the Ministry, in the conscience, most of these being points in *capite*, as the *Apostle* speaketh: to which he ioyning, by Gods assistance good example of life, & by authority inioyning maintenance of vnanimitie and vniformitie, informed the ignorant, and reformed the froward, and got reuerence of all. Whereas thy great self-boasted learning is like that *Thessalians* *Scribe* his wealth

wealth, for as he counted himselfe, therefore, happy and rich,
 even because his whole reuenues consisted in niftes & things vnprofitable: so do you thinke your selfe vn-
 matchable in knowledge, because your *Rabbins* haue taught
 you who was *Melchisedicks* father, & what was the age of *Mor-*
decai, and what meant *Abacucks* messe of potage; which *Nazian-*
zene calleth *trifling*, not lerning, & the Apostle
 most fitly knowledg so nicknamed: Nay, they
 can tell you, who were before *Adams*, & the name of the man
 which was his schoolemaster, and will shew you that the Sun
 in the firmament hath bin eternal, that the law was giuen be-
 fore the creation, that the *Messias* was created before y worlds.
 Neither are their works like *Homer* his *Egypt*
 &c. or the *Polypus* head one thing good & another pernicious:
 but, as Master *Bez*, a man as skilful in the *Rabbins* as you, Sir,
 writeth oft, they are *pleni ineptijs & blasphemijs*, ful of ridiculous
 fables and horrible blasphemies; and therefore by Master *Cal-*
uins iudgement and counsell, the reading of them to be auoi-
 ded, as writings *quibus nulla adhibenda fides*. And grant there
 be, as the Earle of *Mirand*. writeth, the mysteries of the pro-
 foundest Diuinity in some of their *Cabalists*; yet, as the Poet
 said, *Turpe est difficile habere nugas, & stultus labor est ineptiarum*,
 and the same may with more ease, and safetie, and with lesse
 losse of good time be found in the Fathers & olatlicall authors
 Christian: for *S. Hierome*, another manner of Hebrician then
Braggadoccion Broughton, confesseth that their *aniles fabulae* are
 so infinit, and their volumes so many, that it would aske long
 time euen to runne ouer them, besides the traditions so filthy
ut erubescam dicere, saith the father, that a Christian would
 blush to read them, and loth to heare them. And yet with
 this Rabbinicall rubbish and vntempered mortar haue you
 laboured a lomie and sandie building many yeeres, telling
 the poore ignorant artizans in *London* of *Cainan* in *Luke*, of
Chinn in *Amos*, of 430. yeares in the *Iudges*, of an excellent
 Catechisme to be framed out of the 1. of *Math.* and the 3. of
Luke. And which was a mighty timber log to rear, to perswade
 them that *Adam* fell the first day of creation, or else the *Lion*
 must

Phil. Gal.
Mal.

Naz. dei ser.
 1. Tit. 6.

Vide Cal. in
Mich. & Ram-
ban.
Hom. od.
Plutarch.

Bez. in Mat.

Cal. in Hag.

Pic. in Heps.

Mariel.

Hier. rom. 3.

Epist. ad Com.
Hunsing.

Plutarch.
Gen. 30.

Cal. in Hof.

Epist. ad Oxon.
Acad.
Esay. 38.

Martial.

Epist. ad Oxon.
fine:

Epist. ad Nob.
Aug.

must eate grasse (did not the Eccho of the Church leaue out the g.r. and giue you the rest?) & for this you accompt yourself the *Non parel* for knowledge, and worthie of an *Earldome*, if learning had the guerdon. Neither was it needfull to fill your boasting bookes with glorying of your reading *Rabbinisticall*; for as they which suck the milke of ill nurses commonly proue ill conditioned: and as *Iacobs* sheepe, in ramming time, by the sight of pilled rods brought forth partie coloured lambes; so your *selfe-conceiuing phantasie*, being euer in the *eaning mood*, by your continuall reading those fabulous masters, bringeth into light nothing but fantasticall and partie coloured pild conceits halfe mad, halfe foolish; and by sucking of their traditions, as of their milke, you haue taken in their conditions. For this is generally obserued in those Iewish writers, that *Volunt haberi pro oraculo quicquid illis in mentem venit*. And is not this your vaine? Whatsoeuer you obtrude vpon vs in your Paperworkes, without ground or reason, they, which will not yeeld & subscribe, bee they neuer so learned, are but *Hogs* to pearls; disgracers of Diuinitie: and be they neuer so religious, enemies they are to God his truth, *Iulians*, *Lucians*, *Apostates*, *Scoffers*, *unseiled in their studies*. But in sooth, *Sir Hugh*, had nature through custome, or bitternes frō discontentment, forced you into this *Rabshikes* vaine against the *reuerend Archbishop*, yet something you should haue objected which had bin probable: but so bluntly, like another *Ned*, to call him whom her Royal Maiesty, the Noblest personages, both the Vniuersities, the whole Church, for his studies, through his conferences, by his labours extant, and imployments daily, acknowledge, reuere, and preferre as a most iudicious and graue Diuine, to call him, I say, *utterly vnlearned, and unable to iudge of Diuinitie*, will bee counted not impudencie onely, but a phrensie. What sudden constellation hath wrought this straunge *Metamorphosis*, that *Tam subito cornus, qui modo cygnus erat*, that he, whom you not long since made vmpire of that great controuerfie betwixt *D.R.* & your self, whose arbitrement (which you say made for you) you triumph in, & accompt of as great validity as the *Princes owne*; yea when you thought the meanest of him,

it

it pleased you to vouchsafe him the name of a Scholler of reaso- *Epist. ad Nep-*
 nable good accompt in speech for a Baron, that now vpon the sud- *Ang.*
 den, within a yeeres compasse at most, he, I say, should proue
 vtterly vnlearned, and vnable to iudge of learning? But true is
 that of Salomon, *Non recipit stultus verba prudentia, nisi ea dixeris* *Prou. 18.2.*
qua versantur in corde eius. And as *Augustine* writeth of some
 malecontents, like the Israelites, *Nisi homini Deus placuerit,* *Exod 32.*
Deus non erit; with them God shall be no God, if he fulfill not *Augustinus.*
 their lusts; nor with you any man shall be learned longer then
 he subscribes to your fancies.

SECTION. 8.

BVt what art thou that iudgeth thy betters? Remember him
 that said, *Hypocrita eijce primum irabem.* The deepest point *Matth. 7.*
 of learning, and most profitable which euer thou wert conuer-
 sant in, was *Gabriels* message and *Daniels* weekes: wherein, as
 many heretofore, so of late Master *Linely* hath with sound lear-
 ning controled your wisdomnes, and till you haue answered
 him, (which you more scornefully threaten, then you dare, or
 can learnedly performe) neuer brag of your knowledge, nor
 bumbaite your bookes with such *Thrafonicall* threates, *Nihil* *Plantus.*
coaxatio. I can tell you, you haue roused a lion. *Nescis quan-* *Virgil.*
tus in clypeum insurgat, quo turbine torqueat hastam. As for your
 other learning, except your tongues, (wherein you are no
 extraordinarye man in Master *Beza* his opinion) it is all con-
 tained within one word *Genealogie.* For like the painter in the
 Poet, who could expresse in colours nothing well, *sed simulare* *Horatius.*
cupressum, if any man would haue his pourtraiture taken, or a
 ny other picture pourtraied, his answer still was, will it please
 you that I shall paint a Cypresse tree? Semblable is your skill:
 conferre we with you about substantiall points of saluation,
 presently you are vpon vs with *Melchisedecks* father, or whe-
 ther *Kis* or *Mordchai* were in the captiuitie, and herein like
Sardus Tigellius in *Horace*, *ab uno ad mala* you are in for all day,
Quod Corai & mday, & as mscx lei, it is your element: mary take
 you thence, as *Plutarch* noteth of some such like your *Hor. Sat. 3.*

D

selfe,

Plut. Lucul.

Prou. 17.

Plut. Cat. iun.

Epist. ad Reg.

Ep. impr. Basil.
97. in octavo.

selfe *2u^o 2^a *puria* *redm* *uic**, you are like him who while he holds his
 peace is a wiseman in *Salomons* iudgement. Remember you
 not (you *Cynosura* and *Lucifer* of nations, the stupor and admiration
 of the world, the admirable scholler of the *Brittish* soyle) how in *Ley-*
don thrusting your selfe forward to dispute, the question being
 about *Originall sinne*, within two or three syllogisines you had
 wrong in the controuersie of *Melchisedecks* parents? and there
 you might say, as *Cato* when he had got his sword, *nu^o i^u *o* *ei^u**,
 now I am where I would be. And was it not you, our *Hector*, and
Ajax, the propugnacle of *English* faith, and the Epitome of all lear-
 ning, when you had by meanes laboured in your selfe to be a
 disputer with certaine *Papists* in prison, hauing to that pur-
 pose laded a porter with huge volumes, euen in the very en-
 trance of the conflict, the controuersie arising which translati-
 on of the Bible should determine, and you taking the *Septuag.*
 and they replying that there were diuers copies, many editi-
 ons and great diuersities of them, and therefore asking you
 which you would stand to? very learnedly, iudiciously, and
 soundly you answered, *I will be iudged by that Septuag. copie which*
was found in a walle at Genenah. You choked them presently, but
 it was with laughter. And for your mysteries, wherein you
 challenge such a grace aboue his *Grace*, for plaine, and yet
 profound exposition: first, as high points, as obscure, and, I am
 sure, more in number are within the compasse of *S. Iohns Re-*
uelation, then in *Daniels* prophecie, and those the *Reuerend*
Archbishop (of whose *Grace* still I craue pardon for this dispa-
 ragement offered him in comparing him with thee) vnfolded
 both learnedly and profitably, to this daies remembrance, in
 the *Doctors Chayre* at *Cambridge*, before thou wert crept out of
 thy *Alphabetical shell*: and doest thou talke of plainnes, which
 makest riddles of easie histories? Let him that reades iudge of
 perspicuitie in this example, among many other, printed and
 sent by thee to the Councell, *Abacuck* brought *Daniel* a messe of
 potage, whereas the sentence written in great letters, *The iust shall*
 33 *live by faith, this for two poynts. Iustice challenged of Daniel to haue*
 33 *stopped the lions mouth, and faith, told by the King of him, made the*
 33 *saying of the amiable Prophet to be the messe of potage to him that*
 alwaies

alwaies maketh God the iudge. Where is your heyfer now to vnfold your riddle? It is no marueile you so affect the *Scottish mist*; for where the head doth *excedit vias*, the tongue must needs

excedere vias: And now whether is *Daniel* or you the tormentor of

Prefat. ad Daniel.

fonles? Yea but say you, his *Grace* hath borrowed all his knowledge from the Fathers, (*hui, sacrilegium*) but mine is wrought

Epist. ad Reg.

out of mine owne inuention. So of all other creatures the Spider workes his web out of his owne substance, but the strong-

Pliny.

est webbe a poore flye may breake. And *animalia autumata* most

Arist.

commonly come of excrements. But in trueth, *M. Broughton*, dissemble not by whom you thriue and liue: In *Herodotus* you

Eraf. ex Herod.

may remember a storie whereof came the prouerbe, *in rebus*, *The table of the Sun*, a field wherein euery morning there were

victuals found readie scattered for any that would gather them, which the poorest sort verely did thinke had come from

heauen by the Sunnes influence, whereas indeede the Magistrates had conueighed them thither closely and vnknowne

Dan. 14.

to the people: and *Bel* his priests priuily lurchd the viands, which were supposed to be deuoured by the Idoll: so cloake

Demost. & Vlp. in eundem.

your stealth as closely as you can, (like a *conspicuo* in *Demosthenes* sence) there are some that can tel and smel from whence

you borrow and gleane your much bragd-of *Concent*, and your gloses: and if you continue exasperating, there are that

will scatter ashes to descrie your footing, and deplume your borrowed feathers, returning you like a Coote, telling you

Aesop. Horat.

that euen for those two places, whereof you arrogate to your selfe the first *apocalyps*; that *Mercerus*, is your great master for

Epist. ad Reg.

S. Steuens Rempham, vpon *Amos*: and *S. Austen* your *Index* and *gnomon* for Saint *Peters* place of preaching to the spirits. And

Epist. contra Arch. p. 10.

whereas you lay (after your saucie manner in a *cothurnicall* challenge) that if his *Grace* cannot see that you haue cleared

Peter more then any before, the cause is his ignorance in the *Hebrewes*. Why? fillie fellow, his *Grace* will not onely answere

Eccles. 1. Augustinus.

thee with *Salomon*, that *there is nothing now which hath not been said before*: but will reach the 99. epistle of *S. Austen*, and there

will shew thee whence thou hadst the purest light for clearing *S. Peter*. Oncely here is the difference, as the Poet said, *As*

Martial.

Martial.

Varij epistolis
ad Reg. Thes.
Arch.

male cū recitas incipit esse tuus. Whatsoever is found in thy writings it is borrowed: but the *Lunaticall* conceits, which therewith are blended, are thine owne. And this is sufficient for your first great challenge of his *Graces* vnlearnednes, his ignorance of the *Rabbins* traditions, viz. the opprobry of Christianitie, and the scumme of Diuinitie. Wherein least you should be counted as the onely malicious slaunderer, and detractor of so reuerend a person, you call to witnes *D. Sarania*, who told you, asse you say, that he could not beate into his *Graces* head the bare conceit of your deep studies. Yea but *D. Sar.* cries out, *Os impudens*, and requested one to tell you that you did fallily belie him in this, and wheresoeuer in this kinde you name him: and thinkes verely it is but your spleene against him, breaking out in reuenge of an old quarell: for your *Master ship* being in loue with a rich Marchant strangers daughter, and vsing the good Doctor as a mediatour for the match, the father a wise graue man, but once hearing of *Broughtons* name, in no case would admit his daughter the speech or presence of such a giddie headed *Lysard*: and vpon this you raved in your passions against the Doctor, chafing extreemely that he had not sufficiently commended you so highly as you deserued. And therefore he takes this to be but the *indignitas*, and vomit of a cholericke stomacke, to make him an author of a malicious slaunder.

SECTION. 9.

YOur second reason is, that the *Archbishop* is no *Gracian*, nor knoweth one letter of the new Testament. *Qui semel verecundia limites transiit, knauiter fit impudens.* Who knowes it not (*Broughton*) that, in his publike Lectures, he euer read out of the Greeke Testament, and hath brought vp some vnder his priuate tuition, which are able to passe through any part thereof as readily for the Grammar as thy selfe, and more soundly for iudgement, (for thou art mad,) and without either thy calfe or heyfer dare challenge thee at the Greeke Testament, for a better Benefice then that which a

London

London Alderman should haue paide an hundred pound for
to thy behoofe, by thine aduice? And how knoweth your
Rabbinship that he is no Grecian? For he hath falsely translated
καταρτισαυο, and by it hath marred all Diuinitie and discipline. It is a
mightie word, belike, that carrieth such weight. But pull in
your eares you Cumane beast for all your Lions skin: an earthen
potsherd though it be gilded will easily discouer it selfe, saith
Salomon. He is very simple who knowes not your meaning, it
is a Bishopricke you haue expected, and hunted after mainly;
and defeated of your hope, as being a verie lumpe of intole-
rable pride, and singular indiscretion, now you would faine
currie fauour with the Presbyterian faction, though the time
was, when they angred you, that you could call them ignorant
boiliuered fellows, of an unseasoned zeale. But to your reason. His
Grace in his answere to the Admonition, (for thither you reuoke
vs) expounds *καταρτισαυο* Matth. 20 as tyrannicall and lustfull govern-
ment, exorbitant from the milde course of law and iustice, such as the
Heathens used ouer their subiects with oppression and unlimited li-
cence. And very fitly and fully hath he so translated it, for
in composition is not idle, but signifies either as *κατα* an additi-
on; or as *αρι* an opposition; or as *μεν* a transgression. Against
this you bring two arguments, both borrowed, by your leaue,
from the inuention of that great replier against the Archbishop,
and that is some discredit for you, that disdained to be any Bi-
shops Chaplaine, to be a Presbyters licktrencher: for you, the
graund Mintmaster of learning in our age, *sapere ex commen-*
tarijs, and to haue *scientiam astramentalem non mentalem*: we ex-
pect from you, strange flowre of Athens, things new and vnheard
of. Is your owne heyfer now decayed, that you must borrow
two calues from him? and vse the helpe of his art, when Pla-
tarch tels you that of all artizans *καταρτισται* Cartwrights doe make
nothing straight, but as their instruments are bowed, so their
workmanship is crooked? Quanto in melius hoc inuenisses Thra-
so? But the first is, S. Luke puts it without *κατα*, and therefore euen
a simple and sinles government is forbidden the Cleargie. I answere,
that as the authors of this argument, being great patrones of
the second marriage after diuorce by the partie innocent, when

pag. 56. 57.

Prou. 26.

Epist. ad Oxon.
Resp. ad Admo.
pag. 15. sec. 3.

Budens.
Eustasius.

Epist. ad Nob.
fine.

Sen. Quintil.

Plut. de laud.

Terent. pag. 56.

Luc. 16. 18.

Matth. 19. 9.

Matth. 20.

Luc. 22.

Plut. Demet.

Matth. 12.

Athen. dipul.
lib. 12.

Suet. Jul.

Plut. Arift.

Anton. Caro.

they are vrged out of S. Luke. chap. 16. 18. that *Whosoever putteth away his wife, and marieth another, committeth adulterie*, without limitation or exception, send vs backe for a *nisi* vnto S. Matthew 19. 9. and so for that matter Luke must be iudged by Matthew. By the same authoritie we remit them and you from S. Luke to S. Matthew and Marke, for the simple to be expounded by the compound. Your second stolne argument is, that *our Saviour speaketh of those rulers which were called ἀγαθοὶ βασιλεῖς benefici- all men, and therefore all, even the mildest gouernment, is meant by ἀγαθοὶ βασιλεῖς*. Your huge learning might haue controuled either their ignorance, if they knew it not, or their bad conscience, and your owne to, if knowing you should write the contrarie, that titles of Heathen princes were giuen either by a flattering *ἐπαινεσμός*, or by an ironicall *αἰνέσις*. Plutarch calles them *ἐπαινεσμός*, popular applauses puffed with a breath, and drawne backe with another. As they which cried *Osanna* one day to him, on whom the next they cried out *Crucifige*. For those princes whom some of their subiects intituled *πατέρας*, as patrones in their gouernment, other called them *ἡγέτας*, as deuourers of their people. As the same *Antiochus* at one time was saluted both *ἐν ᾧ ὄνομα*, and *ἐν ᾧ μῆκος*, a glorious prince, and a furious tyrant. And the same, of *Cesar, Tranquillus* sheweth in an excellent example. And if Plutarch, a man better read in Heathen stories then either you or your author, had been consulted, he would, in a most learned discourse to this purpose, haue taught you that *Aristides* excelled all other princes, in deseruing to be saluted by the name of *Iust*, whereas all the rest delighted to be called *πολεμισταί, κλεψυρά, νικητοί, ἄνιστοι δὲ δόλοι, ἡ ἡγεμονία*. City spoylers, thunderbolts, subduers, Eagles, Hawkes, reioycing in those titles of violence, rather then in names of mildnes and vertue. And the Romane stories demonstrate that the posie of their Emperours was, according to their fancie and practise, *Se libet, licet*. If those other titles were giuen them, it came from the peoples glosing, not their desert: as that title did from a Draper, who writing a booke vnder your patronage, dedicated it *To the Reuerend Father Hugh Broughton*: as if you had been some Bishop, whereas we know you to be an ordinarie

narie Minister, and no more then a Master in Arts, or Bachelor of Diuinitie at the most. A third argument you adde, & a man would sweare it is your owne by the follie thereof; *The Pres-*

Pag. 57.

byterie must not *αυθενται* out of 1. *Tim.* 2. If by the *Presbyterie* you

1. *Tim.* 2.

meane their *Clericall Consistorie*, let them answere you, and defend their authoritie, which approue and would erect that

Confused bench: if our gouernment *Episcopall*, I then tell you,

that S. *Basil* calleth you *παραχαρκτηλω λόγῳ*, a counterfeiting coyners

Basil. Epist.

of Scriptures. This place you might haue kept till your mari-

age, for S. *Paul* teacheth husbands there to keepe their wiues

from soueraintie, and not suffer them *αυθενται* to take head and

ouerrule: and if you will needes, by your vncontroled autho-

ritie, vnderstand it as the Apostle *Eph.* 5. *de sponsis spiritualibus*,

Eph. 5.

it makes for vs in this proportion. The wife must not *αυθενται*,

but submit her selfe to her husband as her head: so the Bi-

shops being husbands to their seuerall charges, as they must

loue them and cherish them, so withall to keepe them vnder

and in subiection, least they should *αυθενται* take head against

their rulers and spirituall husbands. Yet still you adde, or ra-

ther madde on, *If his Grace had any Greeke, or conscience, he would*

haue expounded καταμαρτυρειν by other scriptures. Put on your specta-

cles you purblind and proudblind *Pharisee*, and view his an-

swere to *T. C. p.* 69. and see his interpretation confirmed by a

paralell of two Scriptures, *Acts* 19. 16. where the word im-

Acts 19. 16.

porteth a deuilish dominion and preuallence; and also out of

1. *Pet.* 5. 3.

the 1. *Pet.* 5. 3. where it signifieth a violent and fleecing go-

uernment. *Yea but he should* (say you) *haue looked backe into the*

old Testament of the Septuag. *Sis memor o mendax.* In your quar-

rell about *Hades*, you fetch vs, to expound *Hell* in the Creed

by, prophane writers, because the vse of that word in Scrip-

ture chokes your fancie: but here the Grammarians conclu-

ding against you, who translate this place of S. *Matthew*, *domi-*

nari in illas, not *illis*, expressing the force of the preposition *κατα*,

Steph. Eras. & alij.

now you flie to *Septuag.* and translators must expound Christs

meaning. Is this your method (farre differing from *Nazian-*

Naz. dei bnd.

zene and *Augustine*) to fetch a naturall exposition from an ac-

Aug. de doct.

cidental translation? euen from that, which, in many sound

Diuines

In ep. ad Nob.

Horat.

Terent. Eunu.

Tertull.

Gen. 9.

1. Pet. 3. 5.

1. Sam. 8. 11.

Diuines iudgement, is lesse to be allowed of, as currant for decision of controuersie, then our vulgar *English*, against which you haue so virulently declaimed. Greatly you haue boasted of, and much threatned these two places, (for euery later paperworke of yours is but a *Tautology* of the former) *Et quid tanto dignum feret hic promissor biatu?* The ayre thundred, the hills quaked, the earth opened, and behold a mouse. *This word* *and the authoritie thereof is graunted to Adam enen in his perfection, Gen. 1. and againe attributed to Christ in his soueraintie. Psal. 110. But neither of these may be said to haue tyrannicall power, and rule granted them. Papa, iugularas hominem.* Giue me leaue, good Master *Thraso*, to tickle you. *Tuumne, obsecro, hoc distulerat? vetus credidi.* Yea but what if these puffed sayles hoisted vp, ouerthrow your owne barke, and make for the *Archbishop* against you? haue you not (to vse your owne words) *spunne a fayre thred, and wouen a good cloath?* For the soueraintie giuen to *Adam* ouer the earth and beasts, was iustly expressed in *Gen. 1. 28.* viz. in breaking y clods of the one, by force and violence, in cicuring and slaying the other with blowes and death. For though flesh of beasts was not eaten till after the deluge, yet man before that flood and his fall, had, by the authoritie from God in the force of this word, power ouer the beasts both of life and death, and so the Hebrew word *radah* signifieth: therefore this dominion *Adam* kept the earth and beasts, (which is rightly *radah*) wee with *S. Peter* deny to Ecclesiasticall gouernours, as forbidden by our Sauour in detestation of Heathenish rulers, who vsed their subiects like beasts, both imploying them in seruice slauiishly, and consuming them vp either by executions or exactions. As, if your malice blinded not your knowledge; you might see by conference of *1. Sam. 8. 11.* for God there describing the manner of their King which should raigne ouer them, he sheweth a paterne of the Heathenish tyrannie, not of that lawfull and princely authoritie prescribed by himselfe, hauing inioyned the contrarie in the law of *Moses, Dent. 17. 20.* And I take it worthie the obseruation, that God giuing prerogatiue and soueraintie

Soueraintie to Cain ouer his yonger brother *dominaberis illi*, Gen. 4. 7.
 changeth the word he vsed to Adam, which the *Septuag.* haue
 translated *αἰσέου*, not *καταναλωεῖς διουε*, this being no fit gouernment
 for a brother ouer a brother so to rule; much lesse for fathers
 ouer their children, or Pastors ouer their charge. Now for
 the other place, *Psal.* 110. 2. where the father saith to his sonne *Psal.* 110. 5.
καταναλωεῖς διουε, be thou ruler in the midst of thine enemies, (in good sooth
 I pitie thee) The whole Psalme describeth Christ in his full
 power, either raigning ouer his subiects, whom vers. 3. he cal-
 leth *populum voluntarium*, a people willingly submitting them-
 selues vnto him, ruling them *ἐκ δυνάμεως*, *Psal.* 45. with a
 scepter of righteousnesse, meekly and kindly, and the time of
 this raigne is called *dies virtutis*, the day of his power: Or sub- *Vide Flamin.*
 duing his enemies, and making them his footstoole, to the
 suppressing of whom he hath authoritie giuen him *καταναλωεῖς διουε*
 to ouerrule them, and for that he hath *παλὸν δυνάμειος*, a rod of
 power, vers. 2. And the time of this domination is called *dies*
furoris, or *iracundie*, the day of his wrathfull indignation, that
 they which will not kisse the sonne as friendly subiects, *Psal.* 2. *Psal.* 2.
 and be ruled by his scepter, should be subdued by the sonne
 as his enemies, and brused in peeces with his iron rod: and
 this also, being rightly *καταναλωεῖς διουε*, a power in reuenge against
 vnderlings, as enemies, is forbidden the Apostles by our Sa-
 uiour, *Matth.* 23. For howsoeuer he allow them with S. Paul a
 rod of authoritie and correction, to keepe their Cleargie in *1. Cor.* 4.
 awe, yet he permits them not his rod of iron to crush them in
 peeces and make potsheards of them: because their power *Psal.* 2.
 must not be in reuenge but lone, and with the spirit of meek- *Galat.* 6.
 nes; *ἐν ἡρώδῃ*, in their correction moderation, and in their
 punishments compassion. And so the simplest may see, that
 this word *καταναλωεῖς διουε* is vsed in the first place for a dominion o-
 uer beasts; and in the second for a reuenging power in exe-
 cution of enemies; and generally, as the best Hebricians do *Vide Brixian.*
 obserue, the originall word is alwaies vsed for *dominari in*, or
aduersum, a domination of hostilitie and violence of furie.
 And thus being taken in your owne grin like a *Woodcocke*, I
 dismiss you for this point with aduise, to looke vpon your
 E blacke

Plato.

blacke legs hereafter, and downe with your traine you *Peacocke*, and cease craking (crauen as thou art) of thine owne *unmatchable learning*, or cackling of the vnlearnednes of thy betters: for were thy grace no better in *καλασθεῖς*, then thy skill is in expounding *καλασθεῖς*, thou mightst perchance proue more humble, and write lesse. *ὡς ἔστι τοιοῦτος ἄνθρωπος*, as *Plato* speaketh, and now I come to your *ἄνθρωπος*, which from *Plato* you haue borrowed.

SECTION. 10.

Epist. ad. Nob.
pag. 36. & inde
pag. 3.

Aesopus.

NAmely, to your admirable conceit how Christ descended into hell, that is, *the world of soules*. Wherein you still shew you are a great *Rabbinist*: for this is a cōmon prouerb with them, *That it is better being the head of a fox, then the tayle of a lyon*: that is, the author of an addle fancie, then the scholar of a receiued veritie. Neither the consent of Greeke and Latin Fathers pleasing you, who concluded his descent into hell locally: nor opinion of moderne writers of his descent into hell on the crosse and in his passion triumphantly: nor the iudgement of a middle sort for his descēt into the graue, that is, hell metaphoricall, corporally: but your heyfer, like a fullen beast, (because it would not be *ultimus inter boues*, becomes *primus inter asinos*) must *ἀπαραλλήλως*, wander alone and chunner out an Heathenish conceit of *descending into the world of soules poetically*. The chiefe arguments hereof, according to your custome, we haue seene before in your epistle to the *Nobilitie*; although in this your last Libell you tell his Grace, *that if you would handle, to the full of your knowledge, the descent of Christ into it, it would be as well accepted as any thing that mans paines ever studied*. I am sure you haue performed the one, for in handling it you haue stretched out your selfe with *Aesops* toad, *ut rumpantur ilia*, till you haue outstretched your selfe both for modestie and sense: of your acceptance small ioy you may take, and little comfort your adherents finde, and if this bee the full strength of your heyfer, she is but a suckling. For first there is nothing in this malicious pamphlet of yours (set your railings by) but a palinody, I meane not a recantation,

tion, (you will neuer haue that grace) but a repetition of the very arguments which *H. I.* one, as it seemes, whom *Hugh* brought vp, or, as I thinke, the vanitie is so semblable, one *Hugh Broughton* hath vsed in a confutation of some Sermons preached at *Pauls* crosse, and elsewhere, by a worthie and learned Prelate of this land, to whom both *H. I.* and *H.* you come as neere for sound iudgement and multiplicitie of learning, though, you say, you outstrip him, *as doth the footman to the Lydian coach*, as *Pindarus* speaketh and *Plutarch* applies it. So that if you were the author of that confutation, he that conferres them both will sweare you play the *Cuckow*; if not, then neuer brag of your selfe, that you are the onely *cleerer of Diuinitie*, for there is not any argument in this your Libell touching *Sheol* and *Hades* out of Scripture, or out of Heathens, but there it is. And now *res non inuenta reperta est*, wee haue found a match for Master *Broughton*, both, as it seemes, brought vp neere *Twatling streete*. Againe, how your worke is accepted, see to your shame and confusion of countenance and conscience, if this be not seared and that steeled, the discourse of that reuerend father, of this point, in his conclusion to the reader from page 357. vnto the bookes end, where he hath killed *Goliath* with his owne sword, and out of your own Poets and Philosophers so learnedly and iudiciously hath confuted this your foolish paradox of the *World of soules*, that neither you will euer bee able to answere it, vnlesse as *Elia* speaketh, you will adde rebellion vnto sinne, and bee of *Tully* his minde, *cum Platone insanire magis quam cum alijs recte sentire*, rather to be mad with *Plato*, then yeeld to the trueth of Gods spirit: nor any thing can bee added, which there is not sufficiently for this matter contained: so that I will be the shorter herein, as being not worthie to gleane after his haruest, and spare those infinit quotations out of all the Poets, which against this fancie I had gathered.

*Pindarus,
Plus, Nic.*

Ouid:

*Iob. 34. 37.
Tuf. quest.*

SECTION. II.

ONly I wish the reader to obserue in this your defence, as you terme it, first, *your disloyall blasphemie*: secondly, *your*

Epist. ad Reg.
pag. 12. 13.

Plus. Solon.

Ecclef. 10.

pag. 12.

Matth. 25.

pag. 5.

Art. 3. Edw. 6.

And it is our
third article.
anno 62.

pag. 12. 13.

Heathenish diuinitie: thirdly, your absurd and opinionative vanitie. In the first, challenging the Queenes most sacred Maie-
stie with breach of her oath, charging the *Defendour of the*
faith that she aduentures her state and soule vpon an heresie,
and calling the whole Realme an *Apostaticall land*, for allow-
ing this article. It is well you carrie your pardon about you,
giuen you in patent by *Mania*, and sealed with the inscrip-
tion of *Lesum cerebrum*. Hast thou forgot his counsell, who
said we must speake of Princes either *iusta* or *inusta*, either brief-
ly or sweetly? Could the Pope of *Rome* haue said more? Great
thankes, you say, you haue euen from Papists for your paines
and studies: it is no marueile, for flyes delight not more in *A-*
pothecaries ointments, then they doe in treasonable speeches,
and malecontented slanderous fugitiues. But how hath she
violated her oath, or the land forsaken her first faith? For-
sooth, say you, *King Edward held, to which shee is sworne, and*
the Realme agreed, that Christs soule neuer went to hell, or Ge-
henna in your terme, (we will speake English, as taking them
to be all one in the new Testament, and haue as good autho-
ritie to thinke that *Hell* may bee as well deriued from *Tell*, or
Howle, as being the place of *wayling and gnashing of teeth*, as
from *Hayle* or *pull*, which is your coniecture.) What a mem-
ber is that tongue of thine, that is not vnruely enough in reui-
ling mens persons, but it must grow worse in vntruly falsify-
ing Acts of Parliament and articles of Synod? Reade the third
article concluded in the Synod anno (as I take it) 1552. *Quem-*
admodum Christus pro nobis mortuus est & sepultus, ita est etiam
credendum ad Inferos descendisse, &c. adding that, which we,
auoyding vnwarranted curiositie, haue left out, viz. the defi-
ning of the time of his abode, the purpose of his descent, and
the persons relieued or released thereby. *Yeabut P. Martyr*
and Martine Bucer who were the Pylots of the Kings religion, his
tongue and his heart, they shew the Kings minde. It is well that you
will at sometimes name the parties by whom you thrive, and
at whose trenchers you liue: for this whole tractate of yours,
the marrow of your wisdom, and the full strength of your knowledge,
is but the droppings of other mens taps, which, howsoeuer
from

from them it fauoured well, yet being coloured with the
Turnſalue of your *Phantaſticall* braine, it hath loſt both the
 verdure, and the vertue. *Martin Bucer*, indeede, ſeemeth to
 diſtinguiſh betweene *Gehenna* and *Infernus*, that *Infernus* is In *Matth. 27.*
 the common receptacle of good and bad, but *Gehenna* of the
 bad only: what ground he hath, let the reader iudge, I meane
 not to rake his aſhes, the raiſing of whoſe bones, more viru-
 lently, then truly, you obieſt to this our *Apoſtaticall* land, and
D. Perne principally, whom you call the *Archbishops* tutor, as pag. 13.
 vaine a tradition, though nothing ſo impious, as that of your
Rabbins, who write that *Sombaffar* was ſchoolemaſter vnto
Adam, the firſt man that euer was. *D. Perne* being no other-
 wiſe tutor to him, chooſing him, being ſcholler of *Pembroke*
Hall, to be fellow in *Peter Houſe*, then *D. Hayford* was to you,
 being fellow of *Chriſts Colledge*, after that *Trinitie Colledge* and
S. Johns had ſpued you out from their company, for a factious,
 proud, malepart, mad-headed, fantaſticall boy, (howſoeuer
 you haue boaſted otherwiſe moſt vainly in your epiſtle to the
 Earle of *Huntington*.) But to returne, albeit *Bucer* ſo diſtin- Ad *Sed. O lam.*
 guiſh, yet his concluſion is, that this article *He deſcended into*
Heli, is but an explication of the former *He dyed and was bu-*
ried, taking *Hades* for the graue. But, giue it ſo, that *Bucer* his
 opinion is, that the bodie being in the graue, his ſoule ioyned
 it ſelfe to the ſoules of the *Iuſt*, and ſo *Infernus* to ſignifie no-
 thing but the ſtate of the ſoule ſeparate from the bodie,
 (which opinion I am loath, too ſtraightly, for reuerence to the
 dead man, to examine and riſe) yet muſt we thinke that the
 religious King tooke him for a *Pythagoras*, and would tie his
 faith to mens perſons (which *S. Iames* forbids) ? or ſhall wee Iam. 2.
 rather beleue the King himſelfe, who, in the articles of reli-
 gion concluded in the Clergy Synod, confirmed by the States
 in Parliament, and eſtabliſhed by his Royall aſſent, conſtant-
 ly auerres *credendum eſt*, wee muſt beleue that Chriſts ſoule
 went *ad Inferos*, to them which were below ? and this ſame ar-
 ticle is ſtill in force, grounded vpon Scriptures, concluded by
 the reuerend Synod, and promulgated by her Maieſties au-
 thoritie and conſent, for the faith of the whole Realme, and

to which your selfe haue subscribed, or else you are an Intruder, and came in at the window. And now let any reader iudge (though otherwise he knew thee not) of your braine and vaine, who not only chargest the Lords annoynted with breach of her oath, in print, in a Libell, from a forraine countrie, (an insolence seuerely punishable in an obiection of trueth) but also blasphemest her most sacred Maiestie in most beastly resemblances, not to bee named; and vpbraidest her religious soule with periurie, in an article of faith, and a great point of religion, and that most vnruly. If you pleade your Patent (aboue named) leaue *Basil* and returne to *Bedlem*, if not, but you will needes perswade vs you are in your wits, it is pitie (because you are such a Grecian) but the Greeke should end your period.

pag. 71. lin. 7
pag. 12. &
Epist. ad Reg.

SECTION. 12.

THe second thing is your *Heathenish Diuinitie*, in making *Hell* into which our Sauour descended, to bee nothing but that *Platonickall* and *Plutonickall Hades* of the Heathen, summoning the *Credo* to be iudged by a Consistorie of *Painims* for proper phrase. You will not allow *Galen* the prince of *Phisitions* to expound *Isai. Psal. 88. 11.* but recourse must be had to the Hebrew, euen to a false roote, to cloake a slip which the *Septuag.* there made, but here the prince of Poets must moderate the act, and interpret the action of the prince of our saluation. So true a difference is that which some of the Fathers haue made betweene *εὐρύς* and *οὐρύς*, a light fancie, and a settled iudgement, that this is *sensus elatus à scripturis*: but that is *sensus allatus ad scripturas*. It was the greatest flauerie that Israel felt, when they were forced to goe downe to their deadly foes the Philistines to sharpen their axes, mattocks and instruments of husbandrie (for they were wholly deformed of their weapons) and a sorer vassalage must Christianity indure, if her profession must be made good by Poets fictions. Strange fire to be offered on Gods altar was seuerely punished, * because as from heauen it came, so in the first nature

pag. 9.

2. Sam. 13

Leuit. 10
Leuit. 9

nature it must be preserved. Yea your owne Pagans were in that point so religious, that they counted it vnlawfull to refresh the *Vestall fire*, being by some strange mishap extinguished, with any materiall fire and prophane, but a deuise was inuented to kindle it from heauen by the Sunne. Surely lesse lawfull is it, because more dishonorable to Gods glorie, and the dignitie of Christian profession, to make the Grecians, who account the preaching of the Gospell follie, expounders of Christian oracles, and to fetch light from their Heathenish *Ignis fatuus*, for the illustration of diuine mysteries. The rule of the holy Ghost being, as his method is, to compare spirituall things with spirituall things, and leaue the naturall man to things within his capacitie, because the spirit of the Prophets is subiect to, & must be iudged by Prophets. For who knoweth not, that Christianity hath vsed many words in seuerall sence from the common phrase? Is *mens* in the new Testament to be measured by the Athenians modell? or *fides* by the Romanes? who notwithstanding made so reuerend account thereof, as that they thought her a *Goddesse*, and reputed the oath *per fidem* to bee the greatest and most sacred? *S. Iohns* *αἰὶν*, one of the most essentiall names of the second person in Trinitie, doth it import no more, nor signifie any other thing then the Orators *αἰὶν*, or the Poets *μῦθος*? And though *Plato* and *Hermes* haue plumbd it deeply, must wee reach no further, then their shallow sounding? So *ἐμμενίζω* being properly among the Fathers and Councils vsed for the incarnation of our Sauour, how farre differeth it from that sence which in Paganish writers is rife and vsuall? And if for *Hades* in the *Creede* wee must bee tried by Poets, why in the same *Symbole* are not we to be iudged by them, for him, whom both we, and they call *πατρις παντοκράτωρ*, the Father almightie? Did the Apostle, citing the halfe verse out of *Aratus*, applying it to our God, *τὸ γὰρ αὐτὸ γένος ἐστίν*, referre them that heard him to their *Iupiter*, of whom the Poet spake it, and so make vs the progenie of their *Lasciuious Stallion*, of whom *Clem.* writeth, that which *Suetonius* doth of *Cesar*, that he was euery mans woman & euery womans man? The reason is al one. For by

Plus. Num.

1. Cor. I

1. Cor. 2

1. Cor. 14

Plus. Num.

Iohn. 1

Plato.

Hermes.

Theodoretus lo.

Polym.

Act. 17

Clem. 108.

Sueton. Iul.

Homerus, &
Hesiodus, &
Plato.

2. Pet. 2. 4.

2. Pet. 1.

2. Tim. 3.

Ouid.

Horat. epist.

Pind. Pyth. od. 2.

Act. 9.

Serranus.

by the Poets figments. *Hades* was *Jupiter's* brother both sonnes to *Saturne*: and so, by your owne iudges, the penner of the *Creede*, when he said that Christ descended *de. 20.* meant that he went into the house of *Hades*, who was gouernour of the inferiour parts, as *Jupiter* of the ayre, and *Neptune* of the sea. For *de. 20.* in the Poets is no name of place, but figuratiuely. But for this discourse you may be referted to that conclusion of the right *Reuerend Father* in the place before named, to which nothing can be added for learning or substance in this poynt; where he hath shewed both your selfe and *H. I.* to bee but questing puppies, for all your wide mouthes. Yet one thing I cannot omit, that men may see (which thy selfe will not perceiue) how you, the *sole true calculator of times and ages*, haue forgot your selfe: for labouring to bring all Scripture words to Poets phrase, you wil needs perswade vs that *S. Peter*, vsing those words of torment *οὐρανίου πυρὸς καὶ θειῶν*, borrowed them all from *Homer* and his *prose commentarie*. First, for *Homer*, what prooffe haue you of *S. Peters* reading him? *S. Peter* could tell you that no Scripture is of any priuate mans motion, but holie men speake as the spirit moueth them, because all Scripture is *θεοπνευστος* inspired of God. Wee laugh at the Canon glosse for saying that *S. Paul*, *Rom. 7.* alluded to that verse in *Ouid*, *Odero si potero, si non, inuitus amabo*. And surely, lighting vpon this and such like stuffe in your fardle of fancies, I say with *Horace*, — *ut mihi saepe Bilem, saepe locum vestri monere tumultus?* Laughter and anger haue strouen within mee which should preuaile, laughter verely, but that it is in such serious matter. But by as good reason you may say that Christ our Saniour had read *Pindarus*, because, speaking to persecuting *Saul* out of heauen, he vied the very words of the Poet *πυρρὸν ὅτι ἐστὶν ἡμῖν* &c. *it is hard for thee to kick against the pricks*. Mary that he should reade his *prose commentary*, if it be *Eustathius*, as it seemeth by your booke pag. 63. (vnlesse you haue got some other in a wall, as you did the *Septuag.* vnheard of) that is worth the obseruing. It is coniectured by the workes of *Pythagoras* and *Plato*, and some of the Poets, that they haue read the bookes of *Moses*, and that Scripture which was before their

their time, at least, in their trauaile, had conference with such as informed them therein; but that the Apostle should read a commentarie before the author was borne, is more then prophecie. S. *Ierome* out of an oration of *Tully* not extant, citeth a place where a certaine Poet bringeth in *Euripides* and *Menander*, *Socrates* and *Epicurus* dialoguising and conferring together, who liued in times different *non annis. sed saculis*, and therefore thinketh the absurditie so ridiculous, that it deserueth a supposion or an hissing: and is not this as *α' τ' ου' ου'* (besides the vntruth) that S. *Peter* should fetch his phrales from a Bishop not borne many yeeres after? But thus you bewray your selfe a notable scholler of the *Rabbins*, whose propertie is, as *Caluin* well obserueth, *ut diuinent hoc & illud sine delectu & pudore*. And if you aske them a reason, their answer is readie, *Ne thinkes so*. Yet this ouersight may be smiled at, but that which followes procures detestation. *Dauid's* sinnes, though great, did not so hasten on Gods iudgements, as that by them he had caused the enemies of the Lord to blaspheme; neither is it your strange diuinitie that procures our indignation against you, because wee know it is but the franticke delirium of one, whose pride hath made him *operari ualens*, *Gal. 6.* but this is it which grieues vs, and should confound you, that both Papist and Pagan hath hereby iust cause of scandall. Some of the first sort, alreadie, for speeches farre more differing from any vicinitie to prophanenes then this of yours, (though most slanderously) haue set out whole Libels in which they would demonstrate, that the opinions of Protestants are more detestable then Heathens, and particularly, that *Caluinisme* is worse then *Paganisme*. What may they say now (I am forie Broughton, to giue them this *indisputum*, but onely to shew, how thy proud malice, to glorify thy selfe, cares not to disgrace both men and religion) when they shall read and heare, that among vs it is defended and printed, that Christ went into the Poets *Hades*, that is, at the best into the *Elysian* fields among the spirits of their *Hector* and *Achilles*? Besides the occasion giuen the Pagans to stumble, and blasphemously to say *Where is now their God?* when they shall shew that more

Tul. pro Q. Gall.

Hieron.

Calu. in Hab. 2.

in. Nab. 1.

2. Sam. 12.

Gal. 6.

Rosens & Reynoldus.

Suet. Aug.
Os. 1.

Math. 7.

Eras. & Lunius.

Rhod. lib. 20.

Arist. de calo.
Plato.
Virgil.

Luc. 16.

honour is by them attributed to their Idols and greater felicitie, then by some of vs to our Sauour: for they translate those great ones, whom they deifie, immediatly into heauen, as we may see of *Romulus* in *Liuy* and of *Augustus* in *Suetonius*. And *Homer* presents ynto *Vlisses*, being in *Hades*, *Pilus* *idenus*, the force and strength of *Hercules* a ghost, but *Hercules* himselfe was confessed to be in heauen with their immortall Gods. But it pleaseth you to leaue our Sauour in *Hades* vntill this day, a place by their owne confession, as we shall see anone, at the best, of no solace nor delight. But our Sauour his speech is true, that there is no expecting of grapes from thornes, or figges from thistles, nor from an addle head good deuise, nor sound diuinitie from a giddie, brainicke, pride-swolne companion, that, to feede his owne selfe-pleasing humour, cares not to bring all religion into that olde prouerbe, *in ci dda*.

SECTIO. 13.

YOur opinionatiue vanitie is the last, that Christs descending into Hell, is nothing else, but he ascended into Heauen. It is reported of *Polemo* the Sophister, that being at *Smyrna* a spectatour of a Tragedie, a ridiculous actor comes out vpon the stage, and his part being to pronounce *O caelum*, he bends his eyes and hands to the earth; and anone crying out *O terra*, his hands and eyes were lifted vp to heauen: away flings the Sophister and cries out vpon him, This fellow, saith he, hath made a *Solacisme* with his hands. It may well agree with a turbulent spirit *Caelum terra miscere*, but to confound heauen and hell, and make ascending and descending to bee all one, is not only a *Solacisme* in Diuinitie, but euen in common reason, which hath concluded *sursum* and *deorsum* to be *Opposita*. In the Poets *Hades*, the two passages were leuelled (as I may say) vpon one floore, the one leading into *Elysium*, the other into *Tartarus*: the first, the place of the best mens soules: the last, of torment, for the worst. But as *S. Luke* (who must direct Christians) describes it, *Hades*, the place of *Dines* torment,

torment, was below, and *Abrahams* bosome, the rest of *Lazarus*, was above, and betweene them both a great huge *Hiatus* making them *mutually inaccessible*. And *Eliab* being taken away was caried up into heauen: but *Core* and his companie went downe aliue into *Sheol*. And *Lucifer* with his angels being seated in heauen, were throwne downe (saith Saint *Peter* and *Iude*) into the pit of darknes. The trueth is, read whosoever will (let him not bee paradoxically preiudicious) the Scriptures and Poets, he shall neuer finde *Sheol* of the Hebrewes, nor *Hades* of the Greekes, (one place in *Plato* excepted, which the *Reuerend Father* hath notably illuded) but at the best it is an irksome, mirksome deepe place, and most what opposite to heauen. Else, neither would Christ, *Psal. 16.* haue reioyced that his soule should not bee left in *Sheol*, if either hee bee there still, as by your diuinitie he is; or if it bee a place of rest and happines, as your fancifull opinion conceiues it: nor *Achilles* in *Homer* would haue wished to be any swaines peasant vpon earth in the greatest want, rather then the Prince of soules in *Hades*, as to *Vlysses* he protests. But let me aske thee, good *Sir Hugh*, (though naturals for the most part loue not to answere questions) is Christ now in *Sheol* or *Hades* where he was presently after his passion? he is, say you: that is, at the right hand of his father, in whose presence are the Saints departed singing *Alleluia*? Yes, say you. Now then, shew vs any one place in the Bible for *Sheol*, or in the Poets for *Hades*, where either of them are put for Heauen or Paradise: or in any sacred or prophane writer, where going downe is put for going vp? The contrary of both wee shew. If I climbe up to heauen, thou art there; if I goe downe to *Sheol*, thou art there also. And thou *Capernaum* art exalted to heaue, but shalt bee brought downe to *Hades*. Yea by your owne confession, pag. 19. the Heauens are high, *Sheol* is deepe, and that which *Iob*, say you, would haue called *Sheol*, God himselfe calls *Death*. So that *Sheol*, at the best, either is not Heauen, as you often auouch, or else there is a third place besides Heauen and Hell called *Sheol* for the Saints to rest in. But what man of sense would talke sensibly to a *Dottrell*, being one of those

2.Reg.2.

Num.16.

2.Pet.2.

Iude.ep.

Psal.16.

Psal.139.

Math.11.

1. Tim. 1.

Diuines, whom Saint Paul describeth, so ignorantly rash, that they know not what they say, nor whereof they affirme?

CONCLUSIO.

Horatius.

Phil. 2.

Plutarchus.

Job. 39. 16. 20.

Leuit. 2.

Cicero.

Plato.

Arist.

And therefore I will leaue you, Master Broughton, with this counsell of *Horace*, if you will vouchsafe it, *Etent fabrilis fabri*, returne to your *Genealogies*, wherein your grace is best: for if you enter into points of faith, being out of your element, you detect your ignorance: and being both a Christian and a Diuine, learne S. Pauls lesson, *in meekenes of minde to esteeme others better then your selfe*. But especiallie, which is the frequent comparison of the Fathers, leaue that dogged humour, furiously to runne at the stone, and not regard the flinger: for howsoeuer you charge the *Archbishop* (which iealous suspicion of yours hath caused all this garboyle) as the chiefe hinderer of your preferment, yet looke vp to God, who hath a principall stroke in all these actions. He hath made beasts to excell men in senses, but he hath denied them reason. The Ostrich he hath framed a goodly bird with feathers and wings, *Job. 39. 16.* but he hath deprived her of wisdom, and giuen her no vnderstanding *vers. 20.* Vnto you he hath giuen great ornaments of learning & knowledge, but he hath denied you discretion, which is as the brine that seasons learning, & the especiall helpe in a place of gouernment, which you so affect. For as Sacrifices, in the law, not salted were vnacceptable; so religion, without discretion, is vnfaourie; and learning, without iudgement, sinister and rash; and gouernment, without wisdom, proud and dangerous. The aduancers of learned men are taught a precept, by a prouerb, *Ne pueris gladium*, not to giue swords to childre: but you Grecians, saith *Solon*, *οὐκ ἔσμεν παῖδες*, are alwaies children. And you, Master Broughton, that arrogate to your selfe the *Attick Science*, haue shewed your selfe a childe in all your actions, and therefore by *Aristotle* his rule, (because it is *ἰσχυρὸν* not *ἰσχυρὸν*) vnfit to bee a Diuine, much more a ruler among Diuines. Desire not to bee a clearer of S. Peter rather then his hearer,

hearer, who wils you to humble your selfe vnder Gods mightie hand, and submit your selfe to all your superiours (not as you take them, but as God hath placed them): so shall you be thankfull to your creator, loyall to your betters, charitable in your affections, temperate in your speeches, moderate in your furie, retentive of your slaunders, and lesse selfe-boasting of your great sufficiencies, remembring what both your selfe haue written to the Nobilitie of England, that, to bring a good thing to passe by perswasion in writing, should neede a

pag. 43.

milde stile: and also that of S. Paul, that he which praiseth himself is not allowed, but he whom the Lord praiseth. Nam laudādo te bonū, sis malū, saith S. Austen. But in any case take but Pythagoras

2. Cor. 10.

Augustinus.

Pythag.

precept, *Passe not against the Sun* cease so fondly & senecelessly to vpbraide with vnlearnednes & want of conscience that most *Reuerend Father* and right worthe Prelate of our Church, whom his place and vertues (euen by Philosophy) haue made *superior* from such an one as thy selfe, who may be thy master for sound learning and humilitie. Of whom I would speak more, but that I know to his Grace it is a burden, and from mee it would be accompted flatterie. For if I list, or it were needfull to gather (as thou hast done of thy selfe more busily then truly) what both strangers, and the best learned among vs, haue in print written of him, both by report, and of certaine knowledge, to his perpetuall praise, for his sound iudgement in learning, his sincere conscience in his actions, and his vnmatchable mildnes in his deportment, I might fill a volume to thy confusion; but as *Philo* saith, *ἡ ἀλήθεια ἀνταρπάζει τὸ ἴδιον*.

Arist. Rhet.

Truth is the असufficient commendation, and when enuie hath burst her guts, and slaunder crackt her lungs, his fame shall sound; they that liue with him loue him, they that know him reuerence him, they which heare of him admire him; vnlesse they be either discōtentedly malicious, or schismatically factious, or paradoxically furious. It is not too late to recall your self, and to craue pardon of his Grace, whom thus against thine owne conscience, and all trueth thou hast so intolerably abused, that so as *Austen* saith, *qui primas non habuisti sapientia, secundas habeas partes modestia*, since thou seest thy selfe to

Philo's place.

Aug. Retract.

want

An answer fitting Braghtons

want wisdom in all thy actions, others may see that thou
hast modestie in this repentance. Otherwise, if you continue
as you haue begun, you will be counted among wise men, as
now you are, the Master of absurdities; the mintmaster of
fancies; a Pharisaicall herauld sounding your owne praises;
a sottish *Pygmalion* enamoured with your owne deuises; an
Enigmaticall riddler writing without sense; an opprobrious
Thersites insulting without modestie, reuiling without reason,
rauing without measure. Your bookes but squibs, com-
pounds of gunpowder and pisse, making more stinke then
stirre, and yet more stirre then hurt; the mirrour of vanitie;
the refuse of Diuinitie; the quintessence of follie; *Phaebus*
curtaines enuoloped with oracles; *Egyptians* cups reple-
nished with coniectures, embelished with flanders. And so
I end with that salutation which King *Philip* of *Macedon* gaue
to mad *Menebrates*, as vaine a Phisition in the opinion of his
facultie, as you are for your Diuinitie, (intituling himselfe *Im-
piter*) wishing you a sound mind in a healthfull bo-
die: for verely sooner you had receiued an answer, but
but that the rumour was here with vs that you
were dead: but that was cheekt, and then
it was rife that you were proued mad:
but I hope better for your soules
sake, and it will bee better
for your names sake,
if you can bee
humble.

Tuus sis & ero.

